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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, JANUARY 29, 1903. NUMBER 22

HO FOR CALIFORNIA!

FOR the information of those interested in the series of meetings to be held on the Pacific Coast during the month of March under the auspices of the Congress of Religion, the following rates are published.

Tickets can be obtained at any of the general ticket offices in Chicago and passengers can leave or return over any of the standard trunk lines running westward from Chicago. This itinerary is suggested on the assumption that the series of meetings will begin in southern California, moving northward to Portland and Tacoma, the speakers returning via Salt Lake City, Ogden, Denver, Omaha, etc.

ROUND TRIP TICKETS

Via New Orleans, El Paso, or the Santa Fe, returning same or via Ogden through Wyoming, or Colorado, etc.	$110.00
Going same and returning via Portland, Ogden, Salt Lake City, etc.	123.50
Going via same, return via Portland and St. Paul	123.50
Going via Ogden, etc., to San Francisco, returning via Portland, as above	123.50
Going via Ogden to Los Angeles, returning via Portland	133.00

All the Above Tickets Are Good for Nine Months.

Minister's rates between Chicago and San Francisco and return, any regular route $72.50

Ticket bought at Chicago for westward trip good for thirty days; order given for return ticket at San Francisco good for thirty days more.

SLEEPING CAR RATES.

First class or standard cars, Chicago to Los Angeles or San Francisco	$14.00
Los Angeles to San Francisco	2.50
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San Francisco to Portland	5.00
Portland to Chicago	14.00

From Omaha, Kansas City and other Missouri River points a rate of $2.50 less. Cheaper rates on tourists' sleepers given on application.

Further information given, tickets and berths secured on application to the

GENERAL SECRETARY OF THE CONGRESS OF RELIGION,
3939 LANGLEY AVENUE, CHICAGO.

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The Congress of Religion.

WORK ON THE PACIFIC COAST.

After extended and careful correspondence, the interest developed and the spirit of co-operation found among the friends on the Pacific slope, have made it seem best that instead of concentrating our efforts in one meeting in San Francisco and vicinity, we should arrange a more extended Congress itinerary for the month of March and thus touch more centers, deepen the acquaintance between the believers in co-operation across mountains as well as across creeds and races, thus to prepare the way for a more representative rally of the resident friends of co-operation and religious fellowship later along.

The following tentative route is laid out: The eastern speakers will travel westward by the southern route and proceed northward on the coast, returning to Chicago by one of the northern routes. As many points will be touched and meetings arranged for as can be included during the month of March.

Dr. H. W. Thomas and his wife, Mrs. Vandelia Thomas, are now in California, and are prepared to fill engagements to speak at once. Their headquarters will be at Los Angeles, and they can be reached through the General Delivery at that Post Office.

Definite announcement is made that Dr. E. G. Hirsch and E. P. Powell of Clinton, N. Y., Vice Presidents of the Congress, Rev. R. A. White and Dr. Paul Carus, Directors, and Jenkin Lloyd Jones, General Secretary, will take part in this itinerary, and if adequate arrangements can be made, others will join in this mission in the interest of the harmonies, this fellowship itinerary. It is proposed to hold no longer than one day session in a place, and single meetings or single lectures will be provided for as far as practicable. When possible it is hoped that local committees will arrange for the co-operation of the ministers and churches in the vicinity.

Individual speakers can be engaged to lecture or preach as far as time will permit.

Special lecture topics will be furnished on application.

The following subjects are suggested for Congress discussion:

"The Harmonies of the Universal Faith; or, The Common Hopes of Humanity," led by Rev. H. W. Thomas.

"The Harmonies of Scholarship; or, The Unities of Knowledge," led by Dr. E. G. Hirsch.

"The Unities of Sociology; or, The Needs of Civic Piety," led by Rev. R. A. White.

"The Common Grounds of the Sects; or, The Unities of Worship," led by Jenkin Lloyd Jones.

As soon as possible we hope to transfer the details of this itinerary into the hands of local agents. Meanwhile correspondence is solicited by the General Secretary.

Meetings can be arranged for *en route*, at New Orleans, if the most southern route is taken, or at Kansas City, Lawrence or Topeka, if the other route is taken. Pasadena, Los Angeles, San Diego, Santa Barbara, San Francisco, Berkeley, Leland Stanford University, San Jose, Sacramento, Portland, Tacoma, Helena, Salt Lake City, Denver, Colorado Springs, and Omaha, are among the possibilities in about the order named.

No financial conditions will be exacted from any locality beyond the local expenses of advertising, room, etc. But it is hoped that the Congress will be sufficiently sustained to meet the traveling expenses of the speakers, and it is expected that this *minimum* sum will be assured by the friends at the known centers of interest so that all places desiring meetings and willing to arrange for them can enjoy the same without financial exactions.

Among the friends on the Pacific Coast who have already expressed their interest and willingness to co-operate as local committee and who solicit further correspondence are the following: Dr. David Starr Jordan, Leland Stanford University; Rev. Dr. R. Heber Newton, Chaplain Leland Stanford University; Rabbi Jacob Voorsanger, San Francisco; Rev. Charles R. Brown, Pastor First Congregationalist Church, Oakland, Cal.; Rev. Edward L. Parsons, Protestant Episcopal Church, San Mateo, Cal., Rev. F. L. Hosmer, Berkley, Cal., Rabbi Stephens Wise, Portland, Ore., Rev. Alfred W. Martin, Tacoma, Wash. We are assured of the co-operation of many others, but our correspondence is not yet sufficiently advanced to warrant the publication of their names in this issue.

Annual Membership $5.00. Life Membership $25.00. Societies $10.00 and upwards.

Suggestions, contributions and inquiries from any friends on the Pacific Coast are now in order. Also from any friends, ministers or otherwise, living to the eastward, who will be interested in joining in this campaign of fellowship and co-operation in the interest of things held in common. Address

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

Copies of this Circular will be mailed in any number to friends asking for them.

UNITY

VOLUME L. THURSDAY, JANUARY 29, 1903. NUMBER 22

A Thought.

The morning broke, then straightway into clouds
The glad'ning sun withdrew.
We deemed that radiant morn so bright with joy
Should never fade from view.

But wherefore claim we more than nature yields?
Her gifts so fair abides
Safe in the home where memory hath sacred place
To treasure it; where hides
From every ill all beauty and all worth
Doth bud or bloom and fade from earth.

S. H. Morse.

The Vanguard, the valiant little monthly edited and published by the Rev. J. M. A. Spence, of Green Bay, Wis., is one of the many journals "published not to make money." Notwithstanding the alleged commercialism of our day and the widespread skepticism concerning the potency of an altruistic motive, much of the best work in the world is done, in literature, in society and in politics today on this level. The January number of this paper tells us that the banner list thus far received comes from a town way out in South Dakota, where there is a club which contains fifty-eight names. It is safe to assume that there is somebody out in Dakota who is working, "not for money's sake," else this list of fifty-eight names would never have been gathered.

Edwin D. Mead recently said in Faneuil Hall, Boston, "I can think of no service which any patriot can render this democracy greater than that of showing our young men that to have power without character and wealth without responsibility is not manly, is not good, is a menace to the state as well as to his own soul and cannot be tolerated by a rational people." These words were spoken in an introduction of Henry D. Lloyd. He further said: "I know of no more courageous and no more necessary book than Mr. Lloyd's 'Wealth vs. Commonwealth,' telling the American people as it does, plainly and in detail, how the foundations were laid of the wealth of the Standard Oil Company, out of which American churches and colleges, the nurseries of our youth, are willing to hew their corner stones."

The Inquirer speaks in highest terms of the series of articles which Dr. Crooker, of Ann Arbor, Mich., is publishing in the *Springfield Republican,* on "The Historical Jesus." It says that they "set forth in very lucid manner the results of modern criticism of the gospel and show with earnest eloquence how the real Jesus, the great prophet of the spiritual life with God, is brought back to us with new power for the inspiration of our present life." We join with our London contemporary in hoping that these articles will speedily find their way into the more available and permanent book form, and we congratulate our English friends that Mr. and Mrs. Crooker are to spend their summer months in England, where doubtless both of them will receive and reward generous hearing among the friends of progressive thought.

Edward Edwards seems to be the name of the hero of free libraries in England. His life has recently been published. Under his name appears the subtitle, "The Chief Pioneer of Municipal Public Libraries." Born in 1812, he served in the libraries of the British museum of Manchester, and the Bodleian of Oxford, and, says the reviewer in the *Inquirer,* "he died in the Isle of Wight under circumstances pitiable in themselves and discreditable to the civilization that boasts such lives as his amongst its highest products." And are monarchies as well as republics ungrateful? Is it over there as here? Is it not ever thus, and must it not ever be so? Those who serve their own generation may be visited with a degree of appreciation and reward, but those who work for the unborn must needs wait for the appreciation which other generations alone will bring.

Rev. W. H. Harrington, ex-Chaplain of the Minnesota State Prison, has recently been lecturing on the "Relations Between Theology and Crime," in which he states what ought to be an obvious fact, that "Religious theories really held and believed produce a character that corresponds to the theory." He calls attention to the fact that "Bloody Mary" justified the beheading of Protestants on the theory that God would punish these heretics eternally and she should imitate his anger. Mr. Harrington goes further than to state a theory. He ventures the statement that most of the convicts that came under his care held some form of religious belief; he had never found one who had been reared in the liberal faith. And he accounts for this fact on the ground that the liberal faith teaches no scheme of escape from the result of one's action; that character must be built by slow and painful, but sure methods. This is a generalization from facts that ought to be verified by more extended statistics.

Columbia University of New York has just created a Department of Chinese and has called Prof. Hirth, a man of German birth and education, but of thirty years' diplomatic experience in China, as the head of the department. This department is justified by Prof. Hirth, in addition to the obvious economic and diplomatic value of the language, on the score that embedded in Chinese literature lie the hidden roots of much of Asiatic life, art and culture. He says:

"Very little proof is required to show that the history and geography of India would represent a blank during centuries of its development but for the industry of Chinese Buddhist pilgrims who traveled through Central Asia to the Holy Land of

Buddhism, and, coming back to China, wrote elaborate accounts of what they saw and heard.

"It is well known that Indo-Scythian rulers held sway over India for centuries. Their origin, migration and early history would be unknown to us but for the explicit accounts left to us by Chinese historians.

"Recent discoveries made by Russian, English and Swedish travelers in Eastern Turkestan have created a new branch of scientific research. Accounts of cities buried in the flying sands of the Tarim Desert for centuries, if not a thousand years or more, have been placed before the astonished eyes of European scholars interested in the history of Asia. . . . . .

"It need not be said that Chinese history itself is worth a careful study, and that it will repay everyone who is able to view it from the standpoint of a man who is not satisfied with the enumeration of emperors and dates, but looks upon the development of that most ancient culture as the product of spontaneous growth and foreign influences."

It is often assumed with pious complacency that "the age of martyrs is past." Is it so? Even if it is, the age of religious heroism, the time when religion must contain an element of heroism, has not passed. Religion is still rooted in reality, and if times are less grim than in centuries gone, the need of this heroism in religion is none the less imperative. Religion is essentially now what it was then,—communion with God through whatever medium touches the soul with God-like aspirations and heavenly longings. When painted images, stately sacraments and ritual failed of their reality, then religion must needs express itself in protest. Later along when theological statements, metaphysical formulas and a supernatural Christ failed of reality to the thinking, then again a new Protestantism was demanded that religion might be real. Even so in these later days, when so-called orthodoxy with its demand for intellectual conformity, ritualistic observance and habit of suppressed thinking fails of reality there is again need of a new protest. Religion now as always and everywhere demands that man should live up to the best there is in him, intellectually as well as emotionally. Religion still reminds man that he cannot live by bread alone; that outward shows are deceptive; that inward stays alone are real; that things of time must be subordinated to the things of eternity. Without this relation to inner reality the soul sickens, the state weakens, society grows corrupt, homes grow shallow and life becomes tasteless.

We share in the indignation of Mr. Clifton Johnson over the abandonment of the birthplace of Abraham Lincoln by the American people. The birthplace of Robert Burns, the great Scotch democrat, has become one of Scotland's proudest treasures. Mount Vernon has become a world-shrine towards which lovers of liberty of every nation reverently and lovingly turn their faces. But the cabin wherein the great American, to whom history will accord the right of giving to each of these a hand as an equal, was born, has been carted around the country as an attraction to the shows; and the farm whereon it was built has been advertised for sale for taxes, and an enterprising Chicagoan is said to be negotiating for it as a place to build an institution for the cure of inebriates. With each annual return of the anniversary of his birth there comes added appreciation of this great Emancipator. The hint may come too late for this year, but it would be an eventful anniversary if it could be announced on the 12th of February that, pending national action, some American citizen gifted with an appreciative mind and the little money necessary had bought the old farm to hold the same until the government is wise enough to spare a few pounds of powder out of its naval store with which to purchase and suitably protect and improve the farm bought by Thomas Lincoln, whereon Abraham Lincoln was born. Such a Lincoln Park in Larue County, Kentucky, owned by the national government, would be one more refutation of the charge that republics are ungrateful.

The pending street railway problem of Chicago is not only one of critical importance to the city now afflicted with the worst system of transportation of any first class city in the world, but it is one of national and international significance. The question has been postponed to the last minute. The franchises held by the present operating companies are soon to expire. Something must be done. The people have spoken in no uncertain tones, through their vote on the referendum and other votes, in favor of municipal ownership. The mayor and the common council have for years been committed to municipal control and the right of acquiring ownership by purchase and compensation whenever the people so elect. On the other hand, the mighty conservative weight of the capital represented in the old companies and the still heavier weight of the millions of uninvested capital that is anxious for a chance in the future, and the necessity of doing something very soon, are factors in the practical politics of the hour of immeasurable significance. The legislature is in session, under servile, partisan control, a control that has largely bought its way into power and presumably is purchasable in consideration of more power. A mayoralty election is pending in Chicago. Representatives of J. Pierpont Morgan and other eastern capitalists are confessedly in the problem and are probably on the ground. The appearances are that although Chicago has been trying for many years to get ready for this emergency, the solution will be precipitate, intricate, and, so far as possible, secret, in its method. It is an occasion where honest men are much in demand and where prophetic statesmanship has a great opportunity.

In the death of Professor Gabriel Bamberger Chicago has not only lost the head of one of its most noted educational institutions, the Jewish Manual Training School, but the cause of pedagogy has lost one of its most prophetic spirits, and public education everywhere has lost a leader. Prof. Bamberger was a leader. He knew how to take the initiative. He was a Col. Parker without the explosiveness and dash that sometimes provoked unnecessary antagonisms. He was a John Dewey with the skill and opportunity for applying his theories, of demonstrating his psychology. He was a Jew worthy the great inheritance bequeathed by the prophets and the sages. Proud of his ancestry, devoted to the elevation of the more unfortunate representatives of his race, but also a citizen of the world, the new world, the world of science and democracy, the world of religion, unsmirched by cant and unham-

pered by superstition. It was a notable as well as a mournful assembly that gathered in Sinai Congrega-mournful assembly that gathered in Sinai Congregation while Dr. Hirsch with fitting words the casket which contained the silent form that once was animated by the spirit of a great and good school master. Well did the speaker call Prof. Bamberger a "pathfinder." Facts justify him in saying that the "Jewish Manual Training School had become a Mecca for pedagogues. From all quarters of the globe they came in quest of illustrative information." We give our room to Dr. Hirsch to complete the editorial word in honor of one whom we loved as a friend as well as admired as a co-worker in the tasks of human elevation.

He inspired his pupils. Remember what was the material upon which he had to work. The children of our Russian refugees; children loaded down with the pernicious after-effects of fifteen centuries of terrible and indescribable persecution; children, the descendants of generations cheated out of their rights who for at least four hundred years had never known that where they welcomed in prayer the dawn they would be permitted to hold religious services at dusk; children of generations of injured and insulted men and women distrusted without cause, hounded without guilt of their own, looked at askance as the incarnation of all that was vile and evil. Children under these circumstances physically handicapped, undersized, narrow-chested, underfed, ill clad; children without the natural ease and graces of childhood; prematurely aged often precariously precocious but rarely even tempered; children exposed to peculiar dangers, because with the removal of repressive measures liberty loomed before them by sheer reaction in the allurements of license; children under religious notions that their new surroundings not only not re-echoed but often inclined to deride. These children were the material upon which he was asked to cast the cheer of his love, the magic of his master power. A miracle we say it is when a desert, under the wand of a sorcerer, comes to sprout, when mountains bow before the bidding of a bold engineer, when oceans humbly submit to the bridle put upon them by the superior resolution and cunning of a great inventor. But what is the miracle of the transformation of cold nature when compared with the miracle of the change of the soul of young children? Yet this stupendous miracle our friend wrought.

What, Then, is the Use of Making Money Anyhow?

This was the half serious, half jocular retort of a successful business man in commenting upon certain strictures made by the writer upon the luxurious life and the indulgent "comforts" that are made possible and presumably are justified by the possession of the necessary wealth. The question, insofar as it was serious, is a real challenge and demands a serious answer.

What is money for, anyhow? Theories aside, having money, what should one do with it?

In hopes of provoking a better answer in the mind of the reader, perhaps securing a better answer for the reader from other sources, we venture a few suggestions subject to revisions and additions.

1. To provide for the physical necessities of one's own life. Man must be well fed and clothed if he is to justify his existence and cease to be a care and burden on others and to reach his maximum usefulness in the world. Every able-bodied man or woman ought to earn, in one way or another, his or her physical needs.

2. To provide for one's intellectual development. A man's place in the world is determined largely by his power of mind. He has brains to train. The school at its maximum should be made available. Travel when possible should augment college.

3. To provide for his affectional nature. "He hath set the solitary in families." The home is a necessity. This home is the larger self and it should be provided for, physically, mentally, spiritually, and anything that increases the potency of this home is legitimate expense, when there is money available. But no use of money can be legitimate that debilitates or adds to the helplessness or selfishness of the individual or the family.

4. Man has duties to the state. Every one is a citizen, in fact or in possibility, money is well used that helps along the community, and no man is exempt from this responsibility which grows with the growth of resources .

5. As man is developed, his responsibility is increased; he is the keeper of his brother; the guardian of the dependent and the defective. The favored is to a degree responsible for the less favored, the foremost is responsible for the hindmost. Money is legitimately used to help along the race.

6. Man is a pensioner of the past, a trustee of history; he has obligations to the future. It is, then, not only a man's privilege but it is his duty to pay his higher taxes by contributing to the future. The highest debts can never be paid back but must always be paid forward.

These are counts enough. When a man has wisely distributed his wealth along these lines, if he has any money left still to be invested, perhaps UNITY or some of its contributors will venture to offer still further suggestions.

It would be much easier to answer our friend's question negatively, though not so profitable, and still the negations may point to some valuable affirmatives.

1. Money should not be used to debilitate the individual, to soften either his physical muscle or his moral nerve.

2. Money should not be used to unfit children for the battle of life, to blunt their appreciations.

3. Money should not be used to harden the heart, rendering either the possessor or those dependent upon him less sensitive to the suffering of the world, less anxious to relieve the same.

4. To say the same thing, money should not be used to blunt the conscience.

5. Money should not be used to buy luxuries in the midst of those who are suffering for the necessities of life.

6. Possession should never dull the questions: "How did I come by it?" "How much of it is exclusively mine?" "Is there an unearned increment in my dollars?" "Am I playing fair the game of life?"

CORRESPONDENCE.

En Route to California.

WESTWARD.

Travel has attained such perfection that with all deference to pills or science or new thought, it may well be prescribed for the ordinary ills of life. Have you blues or biliousness? Take a train before going to bed. Cough or colic? Curl up on a sleeper after

each meal. Appendicitis or what-not? Try a trip, sit, lie, sleep, talk, eat, bathe, write, read, take your choice with electric lights to light and fans to fan and service of the best. It matters but little where you go if you only go and forget; but no trip can be more enjoyable at this season of the year than to the coast on some of these stately vestibules.

CORN AND CONTENTMENT.

We left Chicago rolled in ice and smoke and awoke in the bracing air of Missouri with her rich fields covered with grazing herds, sleek, fat old fellows, languidly watching the puffs of smoke as we hurried along. No coal famine, no hunger, no congested charities—just corn and cattle and contentment. And when Missouri melted into Kansas the herds grew even thicker and fatter. Great Kansas! More college graduates, sharp editors, independent thinking lecture courses and corn cribs per capita than in any state of the Union. All day long Kansas flashed her jewels in our face until the sinking sun covered the plains with flaming shafts of glory and went to sleep.

Another morning in New Mexico, weird and wonderful, rich in treasure below and mystery above. Yet who knows but water will, some day, gush from the hidden rock and New Mexico even will blossom as the rose.

TUCSON.

Fifty-one hours, 1,776 miles, and Tucson is reached. Arizona, the sprightly territory that is knocking for statehood. Why, every burro here is bleating for it and several in Congress are bleating against it, I observe. The trouble lies in the fact that Arizona can not be trusted by the managers. She may incline to do her own thinking. If she were as dead sure of tumbling over the right fence like a herd of driven cattle as is Ohio or Pennsylvania, for instance, why, the powers that be would declare a new star tonight. Tucson is a town of about 11,000, of all shades, white, Mexican, Indian, Italian, negro and nondescript, each race living after its own fashion. Aside from the homes recently erected, the houses are of the low adobe style and material. It is foreign in air, and quaint and interesting in study. The roadbeds are hard, and after sufficient wear are as beautiful as boulevards, making the rides outside delightful. There is an Indian school here, the Territory University, a hospital, Carnegie library and handsome public school buildings. It is a center of mining supplies and a base of distribution of all wares for hundreds and hundreds of miles. One firm alone does a business of $2,000,000 a year.

Yet, with all these races mingling and intermingling, Tucson is one of the most orderly, well behaved towns in the world. Only two policemen are employed—one for day and the other for night, and it is a marvel when they find anything to do. There is practically no thieving and there seems to be no unholy commotion of any kind on the street. Perhaps one reason for these good manners is that no one is allowed to carry concealed weapons. A fine of $300 abolished the practice. A stranger is allowed so many hours to divest himself of the barbarian and become decent, and if he fail the fine is upon him. Here is a hint to nations that are maintaining peace through armaments.

TOURISTS.

The tourist is here from all parts, though Phoenix with its more perfect irrigation as yet wins the multitude. But this is a higher and drier climate and many come here who cannot abide elsewhere. It is contrary to unwritten law to ask the cause of your appearance at Tucson. It may be a case of lungs or morals, and with either the less said the better. People are growing afraid of the consumptive—hence no one cares to confess. "Don't make me cough," I said at the table the other morning when Doctor's red pepper was filling the air, "lest they think I am in the last stages," but a significant glance from several near by assured me that they had no fear.

DOMICILED IN A MISSION.

We are cosily settled for a few days in a hostelry full of pathetic and sacred associations. A mission in the building of which the old fathers toiled for over half a century has been converted into a hotel. It is of the old adobe, with walls so thick that no Apache, however fierce, could break them. Four ancient towers herald its approach. The large entrance is office, the chapel our dining room, with kitchen hanging to one arm of the cross, orchestra in the altar and dead monks under the feet. There are courts and hallways full of mystery; for long before the bustling man of affairs or even cowboys crossed the plains, these devoted fathers were tugging and toiling to bring the red man to a knowledge of the white man's God. Just what sacrifices have been made, just what results have been accomplished in the effort to transplant the Indian and transform him after the notion of the paleface are recorded somewhere, in some good world, I doubt not; but the records are not accessible to the writer, and judging from the living page spread out before us on the plains it would seem a barren and even cruel task. Forever the question arises "Why try?" Are not these God's children, desperately in love with their God in trees and stones and stars? The one vital point of contact making for the betterment of the race is in conduct, treatment, example of humanity, honesty, justice and love. In these particulars the paleface must read his record with shame—a record brightened only by deeds here and there of those who lived the religion that in conduct the native renounced.

We go from here in a few days to Los Angeles, Cal., where we tarry for a month.

VANDELIA VARNUM THOMAS.

Tucson, Arizona, Jan. 22.

"The Blood of the Nation."

"That the death of the strong (by war) is a true cause of the decline of nations is a fact beyond cavil or question."—*David Starr Jordan.*

Ah! while we praise the god of war,
And call it glory men have won,
We think not of the cruel scar—
That marks the people so undone;
It robs the sheepfold of the sheep;
It robs the home of heroes strong;
It gives the best to death's dark sleep,
And turns to silence sweetest song;
The nations die with those who die,
We weep and wail and wonder why!

We are bewitched with show of things,
The falsest finery men have worn,
For monster war the poet sings,
Who should have scorned it with his scorn;
The butchery of bloody deed,
The decimating ranks of pride,
Should be denounced for all to read,
And sorrow shown for those who died;
The world's grand way of joy's increase
Is by the paths of splendid peace!

—WILLIAM BRUNTON.

A writer in a religious paper thinks that in the great majority of cases the fault that sermons appear long and tedious lies not with the preacher, but with the hearer, who is suffering from spiritual dyspepsia. He says: "I deny emphatically that twenty minutes are sufficient for a preacher to say what he has to say, on most of the great themes with which he has to deal; and if a hearer cannot follow the lin eof thought for half an hour, it is self-evident where the mediocrity exists, though I refuse to believe this of the great bulk of our hearers. I preach on an average of thirty minutes, and soner than be compelled to shorten my sermons I would leave the pulpit, for those who grumble to try their 'prentice hand, in expounding the profondest themes with one eye on the clock."

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

VIII.

Ethics in Primary Education.

BY J. H. PHILLIPS, SUPERINTENDENT OF BIRMINGHAM, ALA., PUBLIC SCHOOL.

As an introduction, I shall submit two precautionary limitations of the subject. In the first place the term Ethics is used in a restricted sense; I shall introduce no metaphysical conceptions and shall not consider the various theories regarding ethical standards or the nature of moral judgments. For the purpose of this paper, the conception of ethics as the art of right behavior, or the development of practical morality, must suffice. In the second place, the term primary education will be used to include the school processes generally known as elementary, and which precede the secondary stage.

It must be admitted that the work of the primary school in the past has been too exclusively intellectual. The mind of the child was developed from the standpoint of intellect; the school methods and processes were intellectualized and specifically adjusted for the training of perception, imagination, memory and reason. Moral and religious instruction was largely relegated to the church and the Sunday School, while the school assumed responsibility only for the child's intellectual progress. Happily the conviction is growing that the primary function of the school is not intellectual training, but the development of character, by inducing in the child self-determined and habitual lines of behavior. Without minimizing the importance of the intellectual element, the teacher today realizes the transcendent value of the feelings and the emotions. Here lie the springs of conduct. Modern psychology confirms the principle that the best intellectual work requires an emotional atmosphere; that any solid attainment in mathematics, language or science, depends upon the inspiring motive, the emotional attitude and the impelling interest and enthusiasm of the learner. High thought springs from keen emotion. The heart more than the intellect incites mental activity, moves the will and directs the conduct of life. The training of the intellect alone will never produce an exalted character; neither will the training of the feeling alone. The school must train both intellect and feeling, thought and emotion, if an ideal character is to be the result. Character in the psychological sense is identical with will. The old Pythagorean proposition—"The square on the hypothenuse of a right angled triangle is equivalent to the sum of the squares on the other two sides," has its analogue in mind development. In the psychic triangle, the will, or character is the resulting hypothenuse. The will, the power to achieve and to execute, is a constant resultant of knowledge and feeling, in the individual, in society and in the race.

The training of the will is the starting point as well as the end in all teaching. Any subject, process, method or device, that does not involve the will of the child has no ethical quality. But will training is an indirect process; the child's volition must be reached through his impulses, his feelings, his perception, imagination and reason. The motive to action must be grounded upon some feeling, combined with a knowledge of means and ends. Ethical training thus primarily consists in the cultivation of right feelings, guided by right knowledge towards virtuous ends. With this fundamental thought clearly stated, we shall proceed to consider some of the concrete instruments with which the school tends to develop ethical consciousness and moral character in the child.

1. *The School Organization.*

When the child enters school at the age of six, he is little more than a bundle of selfish impulses. These impulses must be restrained, harmonized and co-ordinated with his new surroundings. His first great difficulty is the adjustment of the *self* with the *not-self;* the control of his native impulses and their subjugation to the superior will of the teacher. By barter and bargain with his fellows, by alliance, offensive and defensive, and by play and work, the social instinct is gradually developed, and the foundation is laid for the interchange and co-operation that characterize modern social and civic life. This phase of school training is very important. We have too many men and women who cannot adjust themselves to institutional life; they cannot work with others; they invariably kick out of the traces. The difficulty may be generally attributed to their early training; the individual was emphasized and the social and institutional life was neglected. Due subordination of the individual will to the requirements of organized society can scarcely be expected of those whose early education has been limited to the home, or to that mediæval survival, the "select" private school. The average child receives his first lessons in self-control and self-direction from the school. He is here for the first time an active member of a social whole, to which he must adjust himself. His reactions to new impressions require conscious effort. His first activities may be largely imitative; he sits or stands, falls in line and marches, copies his sentences and repeats them after the teacher, perhaps without any conscious motive. But this imitation, although the lowest stage of activity, implies some degree of originality and involves some volitional activity. He at least renders passive compliance with the ethical standards of the social whole. To him the habitual is the right, and if the spirit and ideals of the school are ethically pure, his habitual practice will react upon the individual self; native impulses, through love and sympathy become co-ordinated into will, and imitation will be partially superseded by the assimilative process. In the home, the child's obligations are limited to those who are bound to him by personal ties. He has learned to obey his parents, but why obey any one else? He has learned to be truthful to those whom he loves, but why should he tell the truth to strangers? He has learned to respect the property rights of his brothers and sisters, but why should he not take from his schoolmates such things as may strike his fancy? The ethical standards of many children, upon entering school are developed scarcely beyond the tribal stage. In the school, this narrow code of morals is to be extended, and the child must recognize and discharge his obligations to his teachers, his companions and to the society of which he is a member. The virtues of obedience, truth, honesty, punctuality, kindness, sympathy and helpfulness have their roots in the family, and begin to flower in the school. These virtues strengthen day by day into elements of character, as the emergencies of expanding experience call them into exercise. The school represents the circumference of an ever-widening circle, of which the home continues to be the center. The center remains immovable, while the radius of the circle changes, and requires frequent readjustment in the circumference. The annual or semi-annual change of teachers is thus of immense ethical value to the child. As he advances from grade to grade, the class, with its diverse elements, remains permanent,—a fitting prototype of the larger community life whose varied interests he must soon share, while the teacher foreshadows, in some degree, the character and dignity of ideal official life in a democracy. The school organization thus develops the institutional spirit, enables the pupil to realize his higher

and real self as a social being, and imparts an ethical content to his character.

2. *The Subjects of the Curriculum.*

The conventional studies of the elementary school are commonly regarded as mere intellectual tools, the mastering of which implies some degree of mental culture. Reading, arithmetic, geography, history, grammar and literature, are valuable as instruments of culture, and the mastery of these instruments as such is unquestionably an important function of the school. The child must develop technical skill in the use of the symbols of knowledge and become possessed of these keys to the storehouse of human experience. But this is not all. To justify their dominant position in the school curriculum, these studies must be shown to possess within themselves the elements of ethical training as well as intellectual culture. Their content as well as their form must be such as will evolve in the child the conscious recognition of the laws which govern the world in which he lives, and develop the power of self-direction and self-adjustment, in conformity to these laws. The ultimate value of any branch of study in the school is measured by its ethical tendencies and results. Dr. Harris has pointed out very clearly the ethical values of the "five co-ordinated groups of studies," which he has so fittingly called "the five windows of the soul, which open out upon the five great divisions of human life." Space will not permit me here to discuss the specific contributions of each of these groups of studies in the development of the moral character of the child. History and literature are now recognized as the teacher's most effective means for the development of ideals and for the inculcation of the ethical in thought and practice. The essential fact to be emphasized in the curriculum, however, is the relation of the emotional element to the intellectual,—the harmony of the elements of feeling and knowledge. This fundamental principle is the key to the ethical content of the school curriculum.

3. *Methods of Teaching.*

The school is responsible, not only for the *What,* but also for the *How* in teaching. It is not enough that the *matter* shall have an ethical content; the *method* must likewise conform to ethical requirements; the *means* as well as the *ends* must be moral.

The school will never subserve sound ethical ends, until it recognizes the fact that it must develop in the child the power of self-expression. Whether the subject taught be arithmetic or a principle of morals, the teacher should never forget the maxim laid down by Professor James: "No reception without reaction,—no impression without correlative expression." Impressions communicated to the child, that are not attended by the proper "motor consequences," are not only incomplete and wasteful, but leave the mind in a state of incapacity to act,—a species of will-paralysis. The forms of expression usually emphasized are oral and written reproduction, particularly the oral recitation. Telling is an important mode of reaction, but there are many impressions that can never be completely realized in the telling. The self-hood of the individual is too complex and many-sided to realize itself by one mode of reaction or one form of expression. There are at least four co-ordinate forms of expression which the school should develop in every child. These forms are (1) oral description,—spoken language, (2) the written or printed forms,—written language, (3) pictorial representation,—drawing, and (4) objective expression, by making and doing things. In the primary school, modeling, drawing and painting are often more expressive than either spoken or written language. Many ideas cannot be made intelligible to the child except in the language of the concrete. The school should give the child some degree of skill in each of these co-ordinate forms. So long as expression by telling continues to be the sole method in the school, conduct and morality will remain largely a matter of words; preaching and profession will be divorced from practice. The methods of the school must enable the child to realize his impressions in concrete forms and in habitual conduct, if moral progress is to be the result. The child must master these co-ordinate forms in order to express his individuality as completely and as truthfully as possible, in terms of his activities. He must never be satisfied with telling as a complete method of self-expression; there must be no chasm between precept and practice in school or in society. This is the ethical justification of the various forms of manual training and industrial work now practiced in the elementary school. It will be thus seen that there is a close and logical relation between the methods of the school and moral conduct.

Here also the æsthetic and emotional nature of the child must play an important part. He must know and feel the difference between doing a thing and doing it well; between saying a thing and saying it well; between mere passive obedience to authority and conscious volitional effort in thought and action. He must actually feel pained in the presence of the inartistic, the inaccurate and the wrong, in thought, word or conduct. This makes the difference between good spelling and poor spelling, between good English and poor English, between the neat and the slovenly, and between good conduct and bad conduct. We may call this element pride, interest, ambition, or what we will. In its ultimate analysis it is a combination of the moral judgment and the artistic sense; it is conscience in work.

The test of the methods employed in the school must be found in the nature of the motives they tend to induce. The dominant spirit of the school should be favorable to the development of right motives. Such motives do not usually grow in an atmosphere of envy, hate, anger, threats and physical force. On the other hand, such motives are not likely to flourish in an atmosphere permeated with commercialism, or that spirit of selfishness developed by class honors, honor rolls, prizes and artificial incentives. In exceptional instances the use of such incentives may find justification until higher incentives can be appreciated. These artificial incentives appeal to the baser instincts of the child and develop the more selfish impulses of his nature. The motives induced are too low in the scale to have any moral efficiency in the development of character; they are often immoral in their tendencies, because so closely allied with envy, malice and the entire group of malevolent affections. The contest for prizes in the elementary school usually involves much more than emulation and competition. To excel, to win the prize, forms but one side of the child's motive; the other and more potent side is to beat some one else. It would seem absurd to pay a child for being truthful, punctual, honest and obedient; yet it is not more incongruous or unethical than to thus reward him for being faithful in the performance of any duty. When the school attaches so little sacredness to the little word "ought," it is no wonder that the moral virtues, duty, obedience, truthfulness, honesty, and patriotism, so often become objects of trade and barter. The ethical elements of business, social and civic life must be lived in the school if they are to be realized in the life.

4. *Specific Ethical Instruction.*

Direct instruction in morals either by text-books or oral lessons has invariably proved unsatisfactory in primary schools. Repeated attempts have been made to prepare text-books which should embody a system of ethical doctrine adapted to children. Books on "Morals and Manners" and "Practical Ethics" have been tried in classes below the high school only to be abandoned as futile. Such efforts must always fail be-

cause they are unscientific and unpedagogical. The prevalent assumption that, as a basis for ethical training, the school must teach some religious creed and require the memorizing of a catechism, is equally fallacious. It does not follow that the schools are "Godless" because they do not teach a church creed; it does not follow that they are irreligious because they are unsectarian. Time will demonstrate the fact that the public schools of America, so far as they are properly taught, are fundamentally religious, and that the religion of the common school is the common denominator of our contending religious sects. The mere learning of the decalogue has never made the heart of man unmistakably responsive to duty; the repetition of the catechism alone has never evolved a high type of moral consciousness. The verbal expression is not the appropriate reaction for an ethical impression; the more intellectual process of memorizing the facts of ethics will not insure moral conduct. Through knowledge and feeling, the ethical impression must issue in an appropriate activity, if the psychic triangle is to be complete. Rules of conduct can be taught only in terms of the child's activities. Incidents of daily occurrence abound in the school and within the limits of the child's experience, which will afford opportunities for the most efficient training in morals. Contemporary history affords abundant material from which a primary class, under the guidance of a skillful teacher, may receive practical and lasting lessons in ethics. Not long since one of our primary teachers related to a class of children eight or nine years of age, the thrilling story of Aguinaldo's capture by General Funston and his associates. The story was simply told without prejudice or ethical coloring, and the children were asked to give their opinion of the heroic stratagem. Those children required no prompting, and their brief and pointed answers involved no consideration of the "ethics of war" or of justifiable ends by unjustifiable means: "It wasn't right," "It wasn't fair," "It was mean and sneaking," "they all cheated." "War doesn't make lying true." Such ethical treatment in the schools will do much towards changing the popular notion of heroism.

This incidental and indirect method of developing moral ideals may be pronounced desultory and unsystematic. But we must not forget that the facts of nature and of experience do not come to us in prearranged tables and systems. If the child is trained ethically, it will be by and for the desultory and unsystematized facts of human experience. History thus naturally becomes a potent instrument of ethical training.

But as a basis of specific ethical instruction, no more fruitful means can be suggested than literature. A graduated course of classical selections, beginning with fairy tales and myths, folklore and legends, followed by stories of biography, heroism and adventure, and leading gradually into the best that literature affords in poetry and in prose, constitutes the most efficient means of ethical development. The child is thus taught to breathe the world's purest and most spiritual atmosphere. As he thus shares in the mental and moral conquests of the race, and wins for himself his glorious heritage, he realizes that inner or moral freedom which is the ethical end of education.

President Woodrow Wilson's "History of the American People" is now selling as rapidly as it did during the holiday gift season. Publishers have learned to expect a slight reaction in sales after the Christmas demand is past; and that a five-volume history should prove an exception to the rule is significant, not only of its merit and charm, but of the sort of books now being most steadily read.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XVI.

BEING BRAVE.

Proverbs or Verses.

"Many are brave when the enemy flies."—*Italian.*
"Some have been thought brave because they were afraid to run away."
"Courage in danger is half the battle."—*Plautus.*
"Courage ought to have eyes as well as arms."
"Put off your armor and then show your courage."
"Who hath not courage must have legs."—*Italian.*
"Be sure you are right, then go ahead."—*Davy Crockett.*
"A gallant man needs no drums to arouse him."
"A man of courage never wants weapons."
"Courage, conduct and perseverance conquer all before them."
"I dare do all that may become a man;
Who dares do more is none."—*Shakespeare.*
"The more wit, the less courage."
"A coward calls himself cautious, and a miser, thrifty."
"A coward's fear may make a coward valiant."
"Cowards die many times before their death;
The valiant never taste death but once."—*Shakespeare.*
"Many would be cowards if they had courage enough."
"No man can answer for his courage who has never been in danger."—*Rouchefoucauld.*

Dialogue.

If a person has to go through some trying experience, perhaps having a tooth pulled or having his arm set if it is broken, or if he should risk hurting himself in doing something for another, and if it is all done without any outcry or display of alarm on his part, how would such conduct be described?

"As being strong," you answer. Yes. But what else would you call it? "Why," you say, "it would imply pluck or power of will." Any other way of speaking of it that you can suggest?

"Oh," you tell me, "it means being brave." True. And what is the one word we use for that sort of characteristic? "Courage?" Yes, surely.

Is it an easy thing to be brave? "No," you assert, "if it were an easy thing, then it would not be bravery." I suspect you are right. Being brave does not come very easy to most people.

But does it come easier to some people than to others? Or is it equally hard for everybody? "No," you answer, "it depends a good deal on the person. Some people," you add, "can endure more than others; they can suffer pain to a greater extent without flinching." Why is that, do you suppose?

"Perhaps," you explain, "because they are born that way. Some have more natural courage than others." Yes, but is that all? "No," you continue. "It also depends on how one has acted before." That is quite true. You have made a very important distinction there.

Which person shows the more courage when going through something painful, the one to whom it comes easier, or the one to whom it naturally comes harder? It is the same act of bravery, isn't it? "Yes," you admit, "but there is a difference after all," you insist; "the one to whom it comes harder shows the more bravery."

But why, I ask. "Oh," you tell me, "he must exert himself more." Yes, but exert himself in what way? "Why, it must be an exertion of the will," you say.

Do you think it would be possible, for instance, in the case of two boys or two girls, one of whom was naturally more courageous than the other, that it might happen, by and by, that the one who was less courageous at first should, when they grow up, have more real courage than the other? "Yes," you think, "that would be possible."

But why so? "Oh, it would depend on how often the

two persons had been called upon to show bravery, and on how much effort they had put forth each time."

Yes, it is quite true that the one naturally less brave might later on have more real courage than the one who at the outset was naturally more courageous. You see, it depends a good deal on one's self.

What do we mean by physical bravery? Have you any idea? What does the word "physical" apply to; the mind, the heart, the soul? "No," you answer, "it applies to the body."

Then how might we show physical courage? "Why," you tell me, "by being brave when enduring pain, when something hurts us."

In what way could you show bravery if you were undergoing pain? What does the person without courage do on such occasions? "Oh," you exclaim, "he cries, sheds tears, makes a great deal of noise, uses bad language, makes everybody uncomfortable." Yes, that is all very true.

And how would the brave boy or brave man act? "Why," you say, "he would keep back the tears, not shout or groan or cry out and disturb everybody."

In the first place, then, by physical bravery, you mean, do you, enduring pain without creating lots of disturbance. But do you think that under the most terrific pain one should never cry out? If a man, for example, were having his hand cut off, would you regard it as weak or cowardly if he groaned? "No," you answer, "not under those circumstances."

But why? "Oh," you tell me, "sometimes the pain is so severe that one has to cry out." Yes, you are right.

Then, under what circumstances would you say that one should control one's self, and when, on the other hand, would it be all right to cry out under severe pain? "Why," you point out, "it would depend on the degree of suffering. If it were something terrific, like having one's leg cut off, that is another matter."

But how about the ordinary pains, headache or a sore finger, or those hurts everyone experiences more or less throughout life? What would be the real bravery under such trials?

"Why," you explain, "being brave would mean trying very hard to ignore it, and not making a noise about it." Yes, that is a good point. But is there any other form of pain excepting that of the body?

"Oh, yes," you say, "where a person has had a very disagreeable experience, something very unpleasant has occurred to him. Perhaps his feelings have been hurt, or he cannot do something he would like to do."

Then how do many people act under those conditions? Do they smile and act as if they were indifferent in regard to it? "No," you assure me, "they scowl or use unpleasant language, or mope, or make themselves disagreeable to others." Yes, that is sadly true.

On the other hand, what would be the real bravery when such things happen to us? How might a man or woman show courage at such times? "Why," you say, "one could try to act as if after all it did not matter very much." Yes, but suppose it did matter a great deal, and you could not make yourself feel that it was of no consequence, what then can you do in order to show bravery? "As to that," you continue, "a man could at least try to keep it to himself."

I wonder whether you have ever heard the word "whine." Have we ever talked about that word before? What does it mean? What sort of animals whine? "Dogs," you answer? And do you think human beings ever whine? "Perhaps they do." Well, in what way?

"Why," you point out, "they may keep talking about how unhappy they are and how disagreeable others have been to them, or about all the unpleasant experiences they have had." Yes, that is true. Some people have a way of groaning out loud and making other people very unhappy, just because they may not have their own way, or there are unpleasant experiences which they must undergo.

Suppose that you have something disagreeable to do, perhaps it may be an unpleasant piece of work in school, or some trying service to render for another boy or girl.

Now did you ever notice when one has to do anything of this kind, that certain persons will go through with it, only it will take them a long while to come to the point. They will hold off and wait, stay back, but finally do it. Then there are others, who, when it must be done, go right ahead and have it over with. They are quick about it. Just as soon as they know it must be done, they act at once.

Which ones show the bravery? "As to that," you say, "usually of course it would be those who act at once." Yes, you are right. Being brave means acting promptly and without hesitation, when we have something painful to go through or a disagreeable task to perform.

You have talked about showing physical bravery, and also about being brave when undergoing some painful personal experience. Now, let me ask you: Is there any other form you can think of? These two would pertain to one's self, would they not? "Yes," you reply, "surely!"

Then what other kind can you suggest? "Why," you say, "it might be where one has to do something brave for the sake of another." True, that is another form of courage. Which comes easier, do you suppose; being brave for yourself or being brave for somebody else? "Oh, it would depend," you exclaim, "on our feelings for the person, or on what kind of a reward one is going to receive." Indeed!

Do you assume that when a man has done something courageous for the sake of another, he likes to have people know of it? "Yes, decidedly," you say; "that comes natural."

Suppose there are two acts of bravery to be performed; one where other people will know of it and praise you, and another where people will not know of it, and you will get no praise at all.

In these cases which act would require the most courage, or show the most bravery? "Why," you admit, "it would be where one will receive no praise, or where other people will not know of it." Yes, you are right. It is that kind of an experience which calls for the most courage.

And is there anything nobler, do you think, even than showing bravery where people may not know anything about it? Suppose you do something for another which comes very hard, and other boys and girls do know of it but laugh at you about it.

"As to that," you tell me, "it may come harder to do something brave, when one is going to be laughed at on account of it." Yes, that certainly is true. It requires a high form of courage under those circumstances.

I wonder if you have ever heard of an old proverb that runs in this way:

"A man of courage never wants weapons."

Do you see any sense in that?

Suppose when you have to do something for another which is disagreeable or which might make you laughed at and you answered: "Oh, yes, I would do it if only I had such and such a thing to help me." How would this proverb apply to that experience? "Why," you explain, "it would mean that one wanted to have weapons."

Then would it show courage? "No," you insist, "the proverb says truly that a man of courage never wants weapons. Then what is implied by that proverb?

"Why," you answer, "it means that if a man has true courage he will find a way for himself somehow or other. He will make his own weapons."

Yes, I agree with you. We all know that if we could have just the kind of weapons we desire, it would be easy enough to show courage. But then would it be real bravery?

Points of the Lesson.

I. That it is not easy always to be brave or to show courage.

II. That the amount of courage one shows at any time may depend on how much courage one has shown at other times.

III. That true bravery depends on *strength of will* and does not spring from a mere impulse of the moment. It is an indication of *character*.

IV. That physical courage may consist in enduring pain without making a "face," unless it is something very serious.

V. That bravery of the mind is shown where one does not make a face over disagreeable experiences.

VI. That the higher form of courage may consist in being brave while suffering for others or making sacrifices for others.

VII. That the highest form of all comes in where one does this without expecting to have it talked about or without the expectation of being rewarded for it.

Duties.

I. We ought to be brave in enduring pain or trouble, because it means being strong and having a strong character.

II. We ought to show courage and be able to endure, because it is right to do so, and not for the sake of praise or reward.

Poem: "Suppose." Phoebe Carey.

FURTHER SUGGESTIONS TO THE TEACHER.—There is opportunity, if desired, to distinguish between courage in action and that of endurance and submission under difficulties. This, however, may be rather subtle for young minds and could be reserved for a series of lessons in a later course pertaining to "The Duties to One's Self." It is the minor forms of courage and endurance we need especially to emphasize with the young. They are all anxious enough to be brave in some crisis. But the trouble is that most persons neglect to cultivate the virtue in trifling matters. They forget that "whining" about the weather or what they have to eat or about the circumstances of their daily lives, is a form of cowardice. This point needs to be brought out in all manner of ways. We need to dissociate the habit of courage from thoughts of war and battle and bring it down to the affairs of ordinary life. Emphasis should be laid upon the fact that it is a virtue which girls as well as boys, women as well as men, may display. The notion exists that bravery is peculiarly a masculine virtue. But we should try to overthrow such a theory, which has come from connecting this virtue so exclusively with warfare, and should associate it rather with the thought of strong character or force of will—hence making it plain that force of will and strong character may exist as much in woman as in man. We should clearly indicate that cowardice is a disgrace to the girl as well as to the boy, to the woman as well as to the man—while we may draw the distinction that courage does not require that one should defend one's self beyond one's strength or be foolishly daring. Women may not have the physical strength of man, and therefore not be expected to show the same amount of physical courage. But we can point out that she may have the same strength of will or force of character—displaying this up to the limits of her physical capacity. If stories or anecdotes are introduced, it were better to connect them rather with the minor details of life, than to bring forward acts of exceptional courage in the face of great dangers or calamities.

Higher Living.—XXXIV.

Train your common sense and let the windy analysis pertaining to problems alone.—*Gertrude Atherton.*

Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul.—*Bible.*

When everything is in its right place within us, we ourselves are in equilibrium with the whole work of God.—*Amiel.*

Through a glance into the innermost heart of man, into his individual life, and at that which education gave or denied him, all resolves itself into the mute but vivid feeling, into the quiet but clear thought, would there might be for the human being, for my child, even from its first advent on this globe, a correct comprehension of its being, a suitable fostering and management, the education truly leading to the all-sided attainment of its destiny—in short, a correct comprehension and treatment of that which is called life.—*Froebel.*

Our real inner life is not a complex of elementary sensations, as psychology may see it; it is a system of attitudes of will, which we do not perceive as contents of consciousness, but which we live through, and objects of will which are our means and ends.—*Munsterberg.*

Who shall suitably picture for us the gradual descent of all the life-currents from careless, free, joyous childhood, into the oftentimes fell Avernus of what is properly called adolescence? Strange, indeed, are even the simple remouldings of the body outlines; strange the changes in thought and feeling; strange the new courses of conduct as these unsteady steps toward adulthood are taken, one by one, by the anticipatory organism!

Concerning the many striking characteristics of adolescence it should be remembered that they are directly attributable to one thing; namely, to the using up of force by the peculiar development of the organism, especially in the beginning of this time. So rapid, often so cyclonic, is this that everything else about the system, from digestion to muscular activity, from heart to brain, from sensation to imagination, must be more or less denied, and often made to suffer in order that nutrition and force may be had for the development of the specific sexual organs and function. Generally speaking it all means what Rousseau called "a new birth" of vital activity. Increase in size is very rapid, requiring unusual amounts of food and periods of sleep, alternating with appropriate exercise. Because of this there is great liability to what are called perversions of nutrition, and also to a consequent loading of the various tissues, and especially of the blood, with certain products which are veritable poisons, and which may be so persistent that often the whole health destiny of the individual is predetermined by it. Again, the heart, although increased in size, beats weaker, and often slower; the appetite is capricious or poor, and the digestion is variable in regularity and completeness; the extremities are cold and weak; excretion is interfered with and altered in character; the brain easily fags, and the intellect and feelings become, either irresponsive or whimsically so, even to stimuli that are most appropriate. Along with all this, attention, and judgment, and sleep, and exercise are more or less perverted and unreliable, and things absolutely harmful are very apt to become as fascinating as they are apt to be misleading and destructive. Altogether, the condition is one giving evidence of scattered force, seeking concentration; of unreliable ideation and emotion, yet seeking expression; and of tendencies that are as full of danger as they are weak and variable. Moreover, this is a time when some of the most marked inherited traits of both body and mind first become manifest. One of the most important of these is the now clearly recognized condition known as "heterogeneous personality," in which the several elementary characteristics of the two lines of ancestry have not been stably blended in progeny. Thus it may be noticed that a child may one day or

other, and for a longer or shorter period "favor" one parent so unmistakably that it may seem to be its descendant very chiefly, only however, to disclose on some other day or period a very similar likeness in reaction and conduct to the other parent. This alternation of personality, which favors now one, and now another parent, is often apparent only as adolescence is approached, during which period it is a prolific source of the conflicts and exhaustions and deflections so characteristic. Sleeping quietly in the cozy depths of the child-nature, the rapid changes attendant upon adolescence serve to awaken certain untoward tendencies; and henceforward these must be severely reckoned with, in connection with all that vitally concerns the individual. Especially is this the case in respect to certain predispositions to breaking down, either from irregular and insufficient development, or from disease and accident. While curiously resisting acute diseases as never before, the organism at this time is peculiarly liable to the development of certain slow affections, especially of the nervous, the circulatory, and the respiratory systems.

Before adolescence, all experience had been welcome, and responsibility for results, either unregarded, or, effectually laid off upon others. Now, begins the influence of a new series of suggestions, and the rise of certain new applications of old processes, to the solving of every vital question. Heretofore, everything has been simple, and almost always, self-centered and self-measured. Now there is introduced into consciousness the dynamic appreciation of the fact of other selves, and of something of their needs in the animated struggles for existence and prosperity. For the child, if one were only self-satisfied and did not have to expect too severe a settlement in consequence, the world was pretty much all good, and life pleasurable. Now, even when his own satisfaction requires that someone else shall enter in and be a partner of it all, its joys for him alone, are but half joys. Something mysterious makes it so—but so it is; as every experience more and more illustrates, and every attempt to have it otherwise ruthlessly confirms.

Undoubtedly, during the period of early adolescence there arises a most vivid consciousness of this something within, which is calculated to stay and modify the whole course of life. As yet there have been chiefly recognized or felt, the restraints of the outside forces found in the home, school, church, or society. But with the rise of adolescence there has come the sense of a similar yet another restraint, welling up from the inner depths. Of course, it has been there in the making all through childhood years. Every act of obedience to outside dominance has paved the way for later recognition of the dominance within. But not until adolescence is he definitely conscious of this or able to refer it to its proper source. The adolescent knows that heretofore he has had to put the breaks on, many a time, or else, run into danger. But not until now has the sense of this self-breaking—of inhibition as it is called—been recognized as a part of his own constitution. As such, it marks the sure advent of an epoch in his life, one which is to be freighted with many experiences, both strange and momentous, and yet which is so fascinating that he soon forgets his child-life as something almost foreign to his history. Forever after this he must look back, if at all, through the dream mists of his new life.

With the child's experience of restraint, there frequently came a transitory smart and disappointment and grief, but soon it was all got over, and the world again appeared as full of joy as ever before. With the inhibition of adolescence, however, there is not only the brief reaction toward discomfort, but there has come a deeper and more permanent impression, which will not be superseded by absolute return to joyousness, try as he will. By this time, the mere fact that others are to be considered, renders such a return more difficult, and the probability of an organic resistance to such return much more certain. The grooves of change now wear deeper, in a much more prophetic fashion, than ever before; all the energies of body and mind tend to focus their activities in certain much more definite directions; the spirit seeks less diversive channels for exercise; everything is kept longer in consciousness, while the range of this is more or less narrowed in ways to correspond.

Often, for a time, but a single bodily habit, or idea, or cluster of ideas takes almost absolute possession, and rules quite as tyrannically, as oftentimes, interferingly; while, if ideation or even bodily experience in general is fertile enough, the whole accompanying emotional tone is apt to become so changed and usually so lowered, that anything like an equally fertile exercise of mental and moral strength is denied. Says Dr. Folsom: "During adolescence there are often excessive shyness or bravado, always introspection and self-consciousness, and sometimes abeyance or absence of the sexual instinct, which, however, is often of extraordinary intensity. The imitative and imaginative faculties may be quick. The affections and the emotions are strong, vehement dislikes are formed, and intense personal attachments result in extraordinary friendships which not seldom swing around suddenly into bitter enmity or indifference. The passions are unduly in force in a character which is said to lack will-power. The individual's higher brain centers are not well inhibited, and he dashes ahead like a ship without a rudder. * * * Invention, poetry, music, artistic taste, philanthropy, intensity and originality are sometimes of a high order among these persons; but desultory, half-finished work and shiftlessness are much more common. With many of them concentrated, sustained and persistent effort is impossible. Their common sense, their perception of their relations of life, their executive or business faculty and judgment are seldom well developed. The memory is now and then phenomenal. They are apt to be self-conscious, egotistic, suspicious and morbidly conscientious. They early become victims of insomnia, exhaustion, hypochondria or hysteria, and they offend against the proprieties of life and commit crimes with less cause and provocation than other persons. The majority possess an uncommon capacity for making fools of themselves, being a nuisance to their friends and of little use to the world." What wonder, then, that even the semi-consciousness of all this is very apt to be more or less painful, and that to the sufferer there is seemingly not very much which offers hope of improvement! The joy of child-life has been exchanged for the pains of a new birth, which seem, however, upon the wisest possible estimate by those who have to endure them to be as useless as they are permanent. Hence, even from these cursory glimpses of some of the peculiarities of adolescence, we get the admonition that it is a period during which the demands of Higher Living are to be met only by most careful consideration and most devoted attention.

Smith Baker, M. D.

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SUN.—It is the deepest longing of the soul, the most persistent struggle of the life, which is forever gifted with a divine efficacy.

MON.—The sense of something far more deeply interfused than anything he can comprehend, makes man turn with instinctive trust to the unseen world.

TUES.—Struggle and suffering come because we are capable of spiritual hunger.

WED.—Quick response to every heart-beat of joy or sorrow is the sure indication of the divine spark.

THURS.—Natural development everywhere is the significance of the Evolution thought.

FRI.—The old idea of a monopoly of truth, a corner in truth, once so prevalent is no longer tenable. To seek truth is the function of the human mind.

SAT.—Man now is taught to look within himself, within humanity, to find the evidence of Creative Love.

James H. West.

Just a Little Boy.

There is a boy in our town
  (And he is wondrous wise),
Who, when the rain comes pouring down
  And clouds o'erspread the skies,
Says, 'I'll just smile the best I can,
  No matter how it pours,
And we'll have sunshine in the house,
  If it does rain out of doors."
When naughty words swarm through his brain
  And clamor to be said,
He shuts his teeth together tight
  And says: "I'll kill you dead,
Unless you will be sweet and kind
  And good and full of fun.
You can't come out until you are;
  No, not a single one!"
He thinks when he's a grown-up man,
  With wise and sober face,
He'll do some wondrous deed to make
  This earth a brighter place
But nothing in this whole wide world
  Can give more lasting joy
Or make more solid sunshine
  Than just a little boy.

—Exchange.

Hold on to Heaven.

"Heaven lies about us in our infancy." Pray why might it not stay a bit beyond infancy, and why might there not be a trace of it lingering even about the big folks? There certainly might be if we grown-ups did not crush it out of the little ones—because we know so much more.

I made an early call upon a country neighbor. A bright-eyed, frank-faced little youngster came running towards me with a gift of apples. His mother burst out with, "O, she don't want any apples; they have all they want." The dear little fellow was rested, happy, felt generous toward the world in general, and his first fresh morning impulse was to bring his neighbor an offering. And lo! that dash of cold water over it all. How long would heaven's generosity lie about that infancy!

We early learn to be politic, to say the thing which will please. A mother said to me: "Ever since you showed Elsie that wonderful toy egg I can hardly keep her away from your house. I don't know whether it is you or the egg that is the attraction."

"It's the egg," from Elsie. Delicious, but how soon she will know too much to make such replies!

"How old are you, Mary?" "I'm really five, but I'm only four when I'm in the street car." That is a future mother, a future sister, or a future teacher.

"No, you cannot come in and see the minister with that ragged dress on." Presently Lucy does come in with arms glued down to her sides and as awkward as a wooden doll. But for that remark she would have enjoyed a visit from her minister free from all thought of dress and self-consciousness. As it was, she was hampered by the thought that if she should forget her arms for a moment the rent in her dress might show.

In the name of all that is frank and graceful and ingenious, dress the children appropriately and then don't warn them about clothes. And pray don't give as a parting injunction, "Now, Johnnie, be a good boy." If Johnnie is human, he will immediately want to be bad. Stevenson, you remember, in speaking of all we have to enjoy in this world, adds that a kind providence has named a few of them sins and enhanced our pleasure in them.

A little fellow was brought to our house with the fatherly injunction to "whip him till the blood came if he did not mind." He had been whipped or "licked," as he called it, until lying was second nature to him. Could there be any of the heaven of infancy lurking about this poor child? Yes, a real bright, heavenly ray in his generaus liking to give pleasure. After earning a penny no more seconds must pass than was absolutely necessary before it was spent.

"I've earned ten cents today," he said, one afternoon. I mentally laid out a lecture to be delivered on the desirability of laying that ten cents up until it had grown to a quarter. But in a few minutes in comes the little fellow, hands behind him, eyes dancing. "I've got something for you," and sure enough, there was a little household article, much needed by me, but of no possible use to the boy. What was the paltry virtue of saving compared with the giving of one's all for another's comfort? My mouth was shut.

If we big people will keep a little of heaven about us the little ones will not lose their share so soon. Their little flame of heavenly grace often dies out because there isn't any heavenly air to feed it.—*The Congregationalist.*

Hanging the Prophets.

On the afternoon before Children's Sunday a small boy called at the home of the primary superintendent and in evident distress of mind asked breathlessly for his teacher. He was told by her sister that she was not at home.

"Well, could *you* tell me about the commandments?" he panted, anxiously. "They's two of 'em that we have to say tomorrer for Children's Day, an' they aren't in gramma's Bible. She's looked and looked."

"Come in, dear, and sit down,' said Miss Alice, "and we'll look for them in my Bible."

"Now which ones do you mean?" she asked, as she brought it. "'Remember the Sabbath Day?' 'Honor thy father and thy mother?'"

"No, none o' them," answered the small boy, with wrinkled brow. "I know all that set. It's—it's the ones that have got all the prophets hangin' on."

"'On these two commandments hang all the law and the prophets?'" softly quoted Miss Alice, with smiling eyes.

"Yes'm; O, yes'm! That's it!" he cried joyously, drawing a long breath of relief, and Miss Alice wrote down the reference in Matthew for "gramma's" benefit also.—*The Christian World.*

OurDwelling-Place.

I hold to the invulnerable creeds,
  And what is writ in many a learned tome
Concerning God; but for my simple needs
  I ask no more than this—that God is home.

—Harper's Monthly Magazine.

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THE FIELD.

"The World is my Country; to do good is my Religion."

TACOMA, WASH.—*Universal Religion*, the heroic monthly edited and published by Alfred W. Martin at this place, appears with a double number for January and February and contains a full account of the proceedings of the Tenth Annual Festival of the Free Church of Tacoma. Here are addresses by Rabbi Wise, of Portland; Rabbi Joseph, of Seattle; Miss Maud Remington, of the society, spoke on the movement from a woman's standpoint, and James H. West, of Boston, sent a poem, which we here append:

THE AGE OF GOOD.

Mankind has waited long;
Still saved by hope it waits,
Calming its eagerness with song
While quelling fears and hates.

No more the soul is bound
By man's dim-sighted creeds;
Love makes all earth a holy ground
And fills all human needs.

Wars still may scourge the lands,
And Greed with Greed may fight,
But Free Religion nobly stands
For Brotherhood and Right.

The flashing sunlight clear
On Mount Tacoma's head
Is symbol of earth's passing Fear;
Wrong's shadowy hosts are fled.

O happy age To Be,
When ignorance lies prone!
When thought has perfect liberty,
Nor meets for bread a stone!

Be ours to sing thy praise,
Be ours to aid thy birth,
And earlier bring the wished-for days
Of Righteousness on earth.

—*James H. West.*

Foreign Notes.

THE TERCENTENARY OF THE "ESCALADE" IN GENEVA.

The month of December witnessed in Geneva the fitting celebration of one of those historic anniversaries which make the record of struggles, dangers, deliverances and achievements in the past something more than a musty chronicle. It seems to some but a small thing now, this unsuccessful attempt of its hereditary enemy, Charles Emanuel, Duke of Savoy, to capture Geneva by an unexpected night attack between the 11th and 12th of December, 1602. Yet even here in far-away America he must have but a superficial sense of the price humanity has paid for the political and religious liberty we accept as a matter of course who could say: "What a queer thing to celebrate! What difference would it have made if he had captured it?"

In Geneva at least the anniversary has stirred heroic memories and a renewed sense of the wonderful way in which the city has been enabled to play its by no means insignificant part in the world's progress and history. Every year for three centuries the 12th of December has been a day of thanksgiving in Geneva. A day around which time-honored traditions have gathered, and well-remembered still, though some of the quaint or special observances which once marked it have died out with lapse of years. This year old customs were to be revived and the public observance of the day began at 8 a. m. with salvos of artillery and the ringing of bells. At 10 there were memorial services in the churches; at 1:30 p. m. assembling of societies and citizens for the procession, which took its way at 2 down to that interesting old street, the Corraterie, where a memorial stone was dedicated with an address by Prof. Henri Fazy, chairman of the committee, followed by music and firing of guns. Prof. Fazy's still more important contribution to the observance of this anniversary may be found in his new *Histoire de Genève à l'Epoque de l'Escalade*, 1597-1603. From the Corraterie the procession passed on to the old church of St. Gervais, depositing wreaths and flowers on the monument there to the victims of the Escalade. The evening was marked by a torchlight procession of student and other societies, banquets, a general illumination of the city and bonfires in the country around. Concerts and dramatic representations of the principal events of that memorable time had been given under various auspices earlier in the week.

All this was but local and transitory, and even reports of these external features of the celebration would make little impression elsewhere. The occasion gave rise, however, to a number of publications, several of which are of no small value. Mention has already been made of Prof. Fazy's history, based on authentic documents and containing not a few hitherto unpublished letters of Henry IV. to his "dear friends and allies" in Geneva. As one reads these pages, the dangers and uncertainties that constantly beset the little republic, giving much (in proportion to its size and means) and receiving little but fair words from the French King, not because he would not, but because to a large extent he *could* not aid them as he would, become very real. One sees the little Protestant community standing almost alone—not till centuries later was it admitted into the Swiss confederation—receiving at times some not too trustworthy advances from Berne; viewed with religious hostility by the Swiss League, the primitive Catholic cantons; hated as the "Protestant Rome," and perpetually intrigued against by the emissaries of the Pope, and maintaining itself only by unceasing vigilance against its dangerous neighbor, the Catholic Duke of Savoy.

"What difference would it have made if he had captured it?" Who can say? But when one realizes that through many of the years in which Charles Emanuel planned and plotted, the Netherlands were carrying on their great struggle with Spain, while in France the safety of the Huguenots hung on the life of Henry of Navarre, who had abjured "the Religion" for a throne and could with difficulty make his peace for the Edict of Nantes; when one remembers the persecutions following the Revocation of the Edict, and how Geneva became a "city of refuge" to many of the proscribed faith, one can but feel that the Genevans do well to commemorate their own deliverance in those perilous times and that others may well join with them.

The Geneva Historical and Archæological Society felt that it could not more worthily participate in the commemoration than by undertaking the publication of such hitherto unedited matter bearing on the period as might be found in foreign archives. It received the interested assistance of the lamented Emile Dunant, at Turin, Milan and Rome; of Mr. Mario Schiff, at Simancas; Prof. Decrue, at Paris, and Mr. Charles Bourgeaud, in London. These careful historical scholars have secured a collection of most interesting documents which will throw much light on the influence of European politics in the affairs of Geneva at the time of the Escalade.

These documents, as a whole, are not yet before the public, but an interesting summary of the new light obtained from the Spanish archives is given by Mr. Alfred Cartier as one section of a handsomely illustrated souvenir volume published by the *Société Suisse d'Affiches Artistiques*. Contrary to expectation, it was found that Philip II., while pronouncing the capture of Geneva as a "holy and meritorious undertaking"—as the Pope did also—yet constantly evaded giving his son-in-law any effective aid or encouragement for fear of Henry IV. and the German Protestants, his own hands being more than full with the obstinate resistance of the Netherlands.

This souvenir volume (which lies on our table) contains also the reproduction of some curious old personal narratives of the events of that memorable December night. M. E. H.

In his article on the co-operative town of Greeley, Colorado, in *Harper's Magazine* for February, Professor Richard T. Ely comments on the differing social conditions in the East and West:

"The farther West one goes, the more democratic becomes society," says Professor Ely. "I must confess that I did not understand true Americanism, in one of its phases at least, until I got far away from the Atlantic coast. Coming to Madison, Wisconsin, from Baltimore, Maryland, the freedom of intercourse between all economic classes and men of the widest divergence of wealth and intellect attracted my attention; but there are social differences even in Madison which would be scorned in a place like Greeley. Anything like aristocracy seems to be absolutely unknown in Greeley, unless it is the aristocracy of personal merit."

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Far better than all my fears."
—*Margaret E. Sangster in Lippincott's.*

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